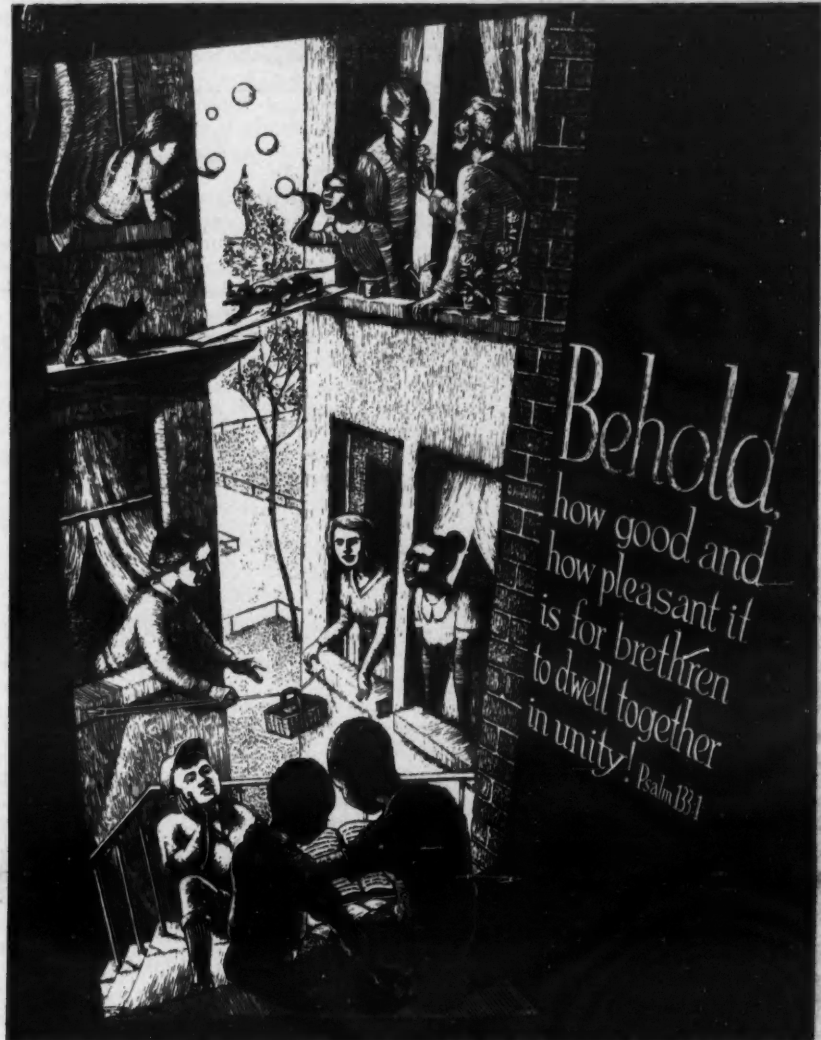


Community

(FORMERLY CATHOLIC INTERRACIALIST)



(Anti-Defamation League of B'nai B'rith)

Belated Pioneers- Puerto Ricans in Chicago

I'LL NEVER WORK," friends told Father Leo Mahon when plans were laid for a residence for Puerto Rican men. But the old Rita Club at 6330 Woodlawn, Chicago, turned Caballeros de San Juan Clubhouse, has been running three months. And the club members are working well, hard, and fixing up their home.

Les Hunt of Catholic Charities, Father Mahon, the Caballeros chaplain, and I had lunch with Juan Sosa, who lives at the Clubhouse with his family. Juan, a native of Puerto Rico and a resident of Chicago for the past two and a half years, manages the Clubhouse. He also works at Sherwin Williams Paint Company, full time.

"We'd never have been able to get the place going," Les told me, "if it hadn't been for Juan. He figured everything out on paper and ended up on a financial basis. Rooms rent at \$6.00 a week, and we eat two meals a day for \$8.00."

Getting the Facts

Like many Chicagoans, I'd been hearing a good deal about the Puerto Ricans who are coming to Chicago. The comments were often fearful. None were built on actual fact. All seemed to indicate that here was another "problem" in Chicago.

Consequently, I was happy to talk with the Sosa's, Les Hunt and Father Mahon, all of whom have been connected with Puerto Ricans in Chicago. They could and did tell me a great deal about Puerto Ricans in Chicago—where they live, where they work, what difficulties they face. And they introduced me to a warm, rich, community spirit in the various Puerto Rican clubs springing up in sections of the city where these native Americans live.

Puerto Ricans are coming to United States poor, like every other migratory group that has ever come to our shores. They are coming because they have looked for work on their island, and haven't found it. Or because at home they can earn only \$20.00 to \$25.00 a week in industry, or \$1.50 a day as a farm hand. They leave reluctantly, often with the thought of returning home.

They Are Americans

These belated pioneers differ from other groups that have preceded them. They are Americans, citizens of a self-governing Commonwealth of the United States. Their "Mayflower" is usually an Eastern Airlines plane. Rapid and

(Continued on page 4)

Migrants

COMMUNITY

4233 S. INDIANA AVE., CHICAGO 15, ILL.

TEL. OAKLAND 4-9564

Editor Mary Lou Hennessy
 Assistant Editor Betty Schneider
 Circulation Manager Delores Price
 Staff Ann Stull, Jean Stauss

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Statement of Purpose *Friendship House*

We decided that it would be good for COMMUNITY to begin 1956 by sharing our thoughts and ideas with you, our readers.

We say, with Pius XII, that the "most pernicious error is the forgetfulness of the law of human solidarity."

COMMUNITY is the publication of Friendship House. The aim of Friendship House is to reaffirm the human dignity and rights of all men. To reaffirm the profound unity among all men established by our common Creator.

COMMUNITY is an educational effort to bring Christ's justice and love to interracial relations.

Throughout the year, from the copy and material that come to our office, we try to select articles which will do these things:

- Show the lives of people who have suffered from lack of justice, as well as those who have worked for it.
- Report significant events and situations, as interestingly as possible, as they affect basic human rights.
- Give practical "how to do it" steps.
- Emphasize a broad over-all concern for peoples all over the world, with a first concern for the race relations problems of our own country.

To Allies -- No Welcome *Civil Rights*

HEARINGS ON THE McCARRAN-WALTER ACT were begun before the Senate Judiciary Committee on November 21 and continued through early December. This big, bad law was passed in 1952, over President Truman's veto.

Long, Unjust, Discriminatory

The McCarran-Walter Act is big, for it runs 120 pages, has 407 sections and embodies all the laws on immigration and naturalization that have been passed since 1917, plus a lot of new material. It is bad because:

1. It makes second-class citizens of naturalized Americans. Joe Naturalized Citizen can have his citizenship taken away for reasons that would not affect a native born American.
2. It discriminates against Eastern and Southern Europeans and people of practically all the world except Northern and Western Europe.
3. It discriminates on the basis of race and color. A man of Indian ancestry, born in England would have to be admitted under a quota of 100 immigrants yearly, which we grant to each country in the Asian-Pacific area. Yet 60 per cent of the British-North Ireland quota of 65,000 immigrants goes unused every year.
4. It establishes new and unfair reasons for keeping out immigrants. A person convicted of crime by a totalitarian court is labeled "criminal" and forever barred from our shores, no matter what the circumstances.
5. It sets a 154,000 limit yearly, though both government experts and union officials say that our la-

• Help us understand our duty in justice toward God, toward living His life. Promotion of corporate worship and the participation of all in it—this is the beginning of community.

COMMUNITY's concern does not evade the political or economic order, but sees that change comes from working within the framework of our society. This change must be seen in the two-fold light of a reform of individuals and of institutions. We try to make our readers share our deep, personal involvement.

Through it all, we see the need for a sense of balance and a sense of humor. On the latter score, we confess a lack that we are trying to correct. We recognize that the urgency of the task of building unity sometimes blinds us to the positive gains that have been made.

Readers and Partners

We see you not only as our readers but as our partners. We hope you will feel free and interested in writing to us—what you like, what you don't, and what things are most helpful.

We have the job together of building justice, peace, and community.

—The Editors

bor force can absorb 250,00 workers a year easily. (This is less than one-sixth of one per cent of our population.)

Compromise Expected

Such leaders as Cardinal Stritch, Archbishop O'Boyle, President Eisenhower and Adlai Stevenson and scores more have asked for revision. Yet, hopes for gaining the needed changes aren't strong. It is rumored that the Senate sub-committee's membership is split between fundamental revision and no revision at all. At this writing, some minor compromise is all that can be expected. We can probably look for the immigration issue to bulk large in the coming presidential campaign.

The McCarran-Walter Act hits not only immigrants. It hits all of us, for we all suffer if we lose support from allies and friends, against whom we are discriminating.

Harboring the Harborless

Fortunately, there are things that we can do:

First: We can understand the issues and explain them to others. There are people who honestly believe the McCarran-Walter Act is good, because they are not familiar with the booby traps in it.

Second: We can support unions and other organizations (including NCCW, the Association of Catholic Trade Unionists, the Catholic Labor Alliance, the NAACP and leading Protestant and Jewish groups) who have demanded a better law.

Informed interest and action for a better law seems to us a very practical application of a work of mercy. It is "harboring the harborless," twentieth-century style.

—B.J.S.

The South For Whom the Bell Tolls

THIS IS THE RECORD of violence in Mississippi during the past nine months:

May 7, 1955. Rev. George Lee—shot and killed in Belzoni, Mississippi.

August 13, 1955. Lamar Smith—shot and killed on the courthouse steps in Brookhaven, Mississippi.

November 25, 1955. Gus Courts, who succeeded Rev. Lee as local president of the National Association for the Advancement of Colored People, was shot and seriously wounded in Belzoni, Mississippi.

These three men had these things in common: they were Negroes, and they had urged other Negroes to register and vote. None of their white attackers have been apprehended.

Economic Terrorism

These cases are only the most notable instances of violence. The White Citizens' Councils have exerted economic terrorism in many ways.

An editorial in the *Louisville Courier-Journal* says, "The Citizens' Councils are 'respectable.' Both of Mississippi's senators associate with their leaders; all five of Mississippi candidates for governor appeared at council meetings last year.

"The administrator for the Association of Citizens' Councils is a respected college graduate of Jackson, Mississippi, who has studied at the Sorbonne and who reads Thomas Jefferson.

More Respectable Than Klan

"... The councils consider themselves more respectable than the Klan was, because their members are for the most part too sophisticated to assemble in robes and invent weird titles. They are too sophisticated, also, to claim credit for such direct tactics as shooting and murdering.

"Their indirect approach is to make known, through mimeographed letters and lists published in local newspapers, the names of those Negroes who dare to try to register as voters, or who have petitioned to have their children admitted to white schools."

Whites Refuse to Sell Food

"At Yazoo City in Mississippi, 53 Negroes signed such a petition. White merchants refused to sell them food; wholesalers refused supplies to those of them who had small groceries. A plumber's helper and a carpenter—good industrious workers known to the

whole town—were fired from their jobs. Many have left the town to live elsewhere, and only two signatures, both of people who have left, remain on the petition.

"It is the claim of the Citizens' Council that no 'respectable' Negro signs his name to a petition. All the Yazoo City Negroes were respectable; they were property owners, self-employed or skilled workers.

Till Death Claimed Plot

"It is the claim of the Citizens' Councils that they do not incite nor condone violence and threats. Yet not one Citizens' Council has sought any further unmasking of the 'plot' that might give them an excuse for being: the substitution that the sheriff claims took place when Emmett Till was spirited off to an unknown place and a battered corpse was left to wear his ring."

The *Courier-Journal* editorial concludes by pointing out that such outspoken men as William Faulkner, Hodding Carter and the Louisiana prelates are not considered "true" Southerners by their fellows.

"Every Man's Death"

Those of us who do not live in Mississippi cannot pretend that we are not involved. "Every man's death diminishes me, because I am involved in mankind. And therefore, never send to know for whom the bell tolls, it tolls for thee."

We are intimately involved. As Christians and as Americans we must bear the responsibility and guilt for what our nation does, even though we live in New York or California rather than in Mississippi.

In honesty we must admit that there is no simple solution for the situation in Mississippi. But each one of us must painfully search his heart to see what he can best do to remedy it.

To Drive Out Devils

Whether it be prayer, fasting (for only thus can some devils be driven out), working at a Friendship House, or with the Human Relations Commission in our town, donating money to the N.A.A.C.P., or teaching our children that discrimination is a sin.

One thing we must all do, and that is to feel a personal responsibility for the "shame of our nation."

—M.L.H.



(Jean Charlot)

"And above all these things have charity which is the bond of perfection."—Epistle, Feast of the Holy Family, January 8.

Communism and the Negro

"The Communists first drew the attention of us South Side Negroes in the early days of the depression by putting dispossessed families back into their flats."

THE AMERICAN NEGRO AND THE COMMUNIST PARTY. Prepared and released by the Committee on Un-American Activities, U.S. House of Representatives, Washington, D.C. December 22, 1954.

THIS PAMPHLET GIVES SOME IDEA of the material brought before the Committee on Un-American Activities. It does not pretend to be a comprehensive study of the subject. The foreword notes that "the Communist Party in the United States, in its continuing efforts to infiltrate and destroy the constitutional government of this country, has made the minority groups . . . prime targets of attack."

Party Rejected by Negroes

The Committee's conclusion was that the party "experienced . . . little success in attracting the American Negro to its cause. The vast majority of Americans of the Negro race have consistently resisted the blandishments and treacherous promises offered them by the Communist conspirators."

From my own experiences, I would agree only partly with the Committee's conclusion.

Communists Picket

Any Negro who lived in Chicago during the thirties, was bound to have some kind of contact with leftist groups. The Communists first drew the attention of us South Side Negroes in the early days of the depression by putting dispossessed families of unemployed men back into their flats. This was before the advent of W.P.A. and relief checks. When the all-white Chicago Surface Lines street gang extended the Fifty-first Street line east of South Parkway Boulevard, the Communists picketed until Negroes were hired.

Met Leftist Leaders

Many of us began to attend discussions on the depression held by Communist groups in Washington Park. Men

selling the *Daily Worker* invited us to indoor meetings where we met such leaders as Claude Lightfoot and David Poindexter. (Lightfoot was for a while a section leader and eventually became state chairman of the party in Illinois.)

Much was made of the attack by Mussolini on Ethiopia, and the sale to Japan of scrap metal, oil, and cotton, to be converted to ammunition in the war against China.

National Negro Congress

We attended initial meetings of the National Negro Congress at the Eighth Regiment Armory. I remember being much impressed by the unselfish work of the white comrades in laying the ground for the Congress.

The N.N.C. was very successful, drawing much of its popularity from

the leadership of A. Philip Randolph. Later Randolph, seeing the Congress for what it was, made public repudiation and withdrew.

Catholics, Commies Study Das Kapital

A phenomenon that interested me was the large numbers of young, devout Catholics present at these gatherings. We studied *Das Kapital* at the Workers School on West Van Buren under Milton Howard, and got into verbal scraps with him when he attacked the Church.

Some of these Catholic men were union organizers among the stock-yard workers. Others had had an audience with the Holy Father and knew Catholic spiritual doctrine well.

We met at many dances and house parties, chiefly in white neighborhoods,

and at prominent loop hotels and clubs. In those days, the late thirties, such Communist-inspired gatherings were almost the only interracial meetings in the city. They drew many Negro artists, writers, and intellectuals.

Although few of us became actual party members, the vast majority were influenced by Marxist philosophy. This was partly because the Commies had a wealth of facts that apparently substantiated their basic ideas, and partly because we knew no other explanations.

"Radical" Catholics Offset Reds

Fortunately for us, with World War II came an ever-increasing agitation by Christians for interracial justice. "Radical" Catholic groups like Friendship House and Catholic Labor Alliance studied and applied the social doctrines of the Church. This, together with other events, brought a clarification and development of democratic and Christian ideals unknown to us until then.

Job gains by the Negro, steps toward integration in many fields, and the double about-face of the Russians in their attitude toward German Fascism, all worked to reduce our interest in Communism.

Red Activities Produce Few Results

We now began to evaluate the positive, tangible gains resulting from Red activity, and found them all too few. However, among the gains which should be acknowledged are: more Negro participation and leadership in various unions; liberal action by whites who feared the growth of Communism; meeting of white and colored on a basis of common interests.

As I review these years, I see clearly that all of us, of all colors and beliefs, were drawn initially to the Communists by their defense of economic unfortunates. Most of us became dissatisfied with the erratic and inconsistent application of Communist doctrines—as well as with the doctrine itself.

Some of us turned again to the Church. In the Church's social teaching we found answers to our problems.

—Russ Marshall

Russ Marshall has been a volunteer at Friendship House in Chicago since it started in 1942. He frequently lectures for Friendship House.



Russ Marshall outside his home with children of Bob Lippert, former volunteer.

Adventures in Race Relations

IN THE MINDS OF MANY WHITES, Negroes think, act, do everything in concert.

They all sing, they all dance, they're all carefree and happy. If Booker T. Washington, Mary Bethune, Joe Louis or Jackie Robinson is the reigning Negro of the day, all Negroes without exception adore him or her.

No other race or nationality is expected to be so unanimous in thought and deed.

White Man in the Woodpile?

An admission by a Negro that he can't sing casts doubt upon his racial purity. If he can't dance, he must be a mongrel. There's a white man in the family woodpile if he isn't carefree all the time.

Of course, we as Negroes, know that Negroes are as individualistic as any other group. They vary physically, mentally, morally, temperamentally, economically and culturally as do the Italians, Irish or English.

All Negroes Don't Like Jazz

All Negroes don't like gin, chitterlings, zoot suits, hot jazz, emotional sermons, integration, dice, kitchenettes, Cadillacs or even each other.

Nor do they all smell bad, have big feet, flat noses, kinky hair, spindly legs, protruding heels, gold teeth, maroon eyes, or strong backs and weak minds.

He Doesn't Know What to Say

The average white man on being introduced to a Negro does not know what to say.

So he blurts out something like this:

"Booker T. Washington was a great man."

"I was raised by a southern mammy."

"I knew a colored boy once. My, but he could dance."

"I think Joe Louis could have beaten Jack Dempsey."

"That Jackie Robinson is a real gentleman."

"I read the Chicago Defender."

"I think Lena Horne is the prettiest woman I have ever seen."

Walcott-Marciano Fight

At the second meeting of Jersey Joe Walcott and Rocky Marciano, I was introduced to, a very prominent white sportsman seated nearby at ringside.

For several moments after the introduction I watched him in the uncomfortable predicament of trying to decide what he should say to me that would make me feel that he was friendly to Negroes.

Suddenly a thought came to him, his face brightened and he turned to me.

"I like Walcott," he said. "You know he was on relief and old when he got his break and now he has gone to the

top. What I like most about him is that he is a religious man, a family man and a credit to your race."

"I Think He's a Bum"

"I think he's a bum," I said.

The man looked at me in amazement as if I'd just confessed I was Joe Stalin's brother.

—Enoc P. Waters

(Reprinted through the courtesy of the Chicago Defender.)

COMING IN COMMUNITY

Coming in the next few months will be a special Children's issue.

A Negro mother from the Deep South tells how she teaches her child to respect himself, and still conform to the frustrating pattern of discrimination. A family in an all-white neighborhood will show how they are training children in acceptance and love for people of all races. Charlemae Rollins of Chicago's Hall Branch Library will give a resume of books to build understanding for children of different ages.

Geared for use by parents and teachers, the Children's issue hopes to give practical help, to hit prejudices in their beginnings, and to prepare young people for the world they live in.

Blow at Jim Crow

A SUBTLE FORM OF SCHOOL SEGREGATION has been attacked successfully in El Centro, California. The city has long followed the practice of segregating its white and non-white (largely Mexican-American) children, through such devices as arbitrary school zoning.

Minority and civil rights groups began the fight against such practices four years ago. Tried once by the United States District Court, but sent back to it by the Circuit Court and awaiting retrial, the case was finally brought to an out-of-court settlement by the signing of an agreement between the plaintiffs involved and Imperial County officials. The agreement states these points:

- That school districting henceforth should be entirely on the basis of pupil population, irrespective of race, and that the neutral zone system permitting arbitrary school assignments should be eliminated.

- That pupils should be assigned to schools, from kindergarten through eighth grade, entirely on the basis of the nearness of their homes.

- That no inter-zone transfers should be made on the basis of race, creed, color or national origin.

- That teachers should be hired and assigned solely on the basis of teaching qualifications, irrespective of race.

Views

I.C.C. Desegregates

IN RULING ON TWO CASES of segregation in interstate transportation on common carriers, the Interstate Commerce Commission ordered carriers to integrate their conveyances and public waiting rooms by January 10.

The ruling declared that "separate but equal" could no longer prevail, because its subjected Negroes to harmful prejudice, and discriminations.

The first case was brought by the NAACP against 13 railroads and the Richmond Terminal Company. The second

was a suit by Sarah Keys against the Carolina Coach Company, Raleigh.

A number of Southern officials displayed immediate opposition to the I.C.C. ruling. This opposition will probably produce a fight in the courts, which is expected to ultimately reach the Supreme Court. However, the High Tribunal has already declared segregation unlawful in public parks, beaches and playgrounds, as well as public schools. Its ruling on interstate common carriers will probably follow suit.

Last Trek to Georgia Tech

GEOORGIA'S segregationist Governor Marvin Griffin is not a man to deal in half-hearted phrases. It came to his attention that Georgia Tech had scheduled the Sugar Bowl game on January 2, with the University of Pittsburgh, whose team includes Negro Bobby Grier, a substitute fullback.

He telegraphed the State Board of Regents, directing that they outlaw football games with integrated teams.

"The South stands at Armageddon," the telegram cried. "... We cannot make the slightest concession to the enemy in this dark and lamentable hour of struggle. ..."

Placards of Georgia Tech students, demonstrating in protest against the governor's action, said in reply, "Grow up, Griff."

Result of the hassle was that Georgia

Tech will play this year's Sugar Bowl game as scheduled, but in the future Tech and its sister college, Georgia University, will be forbidden to play integrated teams.

Sportswriters commented that the future ban may well spell the end of the two Georgia schools as big-time football powers.

Tech students apparently did not share Griffin's conviction that a football game would mean the destruction of all that the South holds most dear. They demonstrated, 2500 strong, down the streets of Atlanta, shouting, "We'll play who we want!"

This was followed by a letter sent from the president of the Tech student body to the Pittsburgh students, expressing the wish to see the entire Pitt team at the Sugar Bowl on January 2.

—Tom Suess

Three Excommunicated for Striking Teacher

"SUFFER THE LITTLE CHILDREN to come unto Me," said Our Lord; His Church reiterated His words with unequivocal clarity in the recent integration dispute in Lafayette Diocese, Louisiana.

Catechism classes at Our Lady of Lourdes parish, Erath, Louisiana, had been integrated for years. Yet apparently some of the parishioners never became reconciled to it. Mrs. Lula Ortemond, a lay catechist at the school, was on her way to church one evening

when she was allegedly beaten by three women of the parish. The attackers jeered at her for teaching an integrated class.

Bishop Jules Jeanmard of Lafayette diocese took immediate action, in a decree of excommunication upon the three women.

A week later the women satisfied the bishop as to their repentance for their act, and the excommunication was lifted. The catechism classes were then re-opened, still on an integrated basis.

Interracial Marriage

ANOTHER VERY SIGNIFICANT Supreme Court decision may be in the making, with regard to interracial marriage. A Virginia court annulled the marriage of a Chinese man and a Caucasian woman on the grounds that such a marriage violates Virginia law.

This decision was appealed to the Supreme Court. The High Court sent the case back to the lower court, pending further statement of the facts by the litigants.

The decision reached on this case will affect 28 states which have miscegenation laws. The scientifically unsound

term "miscegenation" is used as a synonym for interracial marriage.

California was one of the states having such a law until 1948. Then a Catholic couple, aided by the Catholic Interracial Council of Los Angeles, succeeded in winning a decision of unconstitutionality from the state supreme court.

The right under natural law to marry without regard to race is Catholic doctrine which has been held from the days of the ancient Church. One of the greatest minds of the Church, St. Augustine, had a Roman father and an African mother.

Anti-Semitism in Employment

DISCRIMINATION AGAINST JEWISH PEOPLE in employment is still widespread, reported the American Jewish Congress recently.

The report stated: "Jews are largely excluded from many of the basic industries, such as

commercial banking, automobile manufacturing, shipping and transportation, agriculture and mining. They tend, as a result, to be concentrated in speculative industries, retail trade and the professions."

—Tom Suess

(Continued from page 1)

relatively cheap transportation back home means that they return often for visits.

Information Booth Needed

If you are at Midway airport at 5:40 any Sunday morning, according to Les Hunt, you will see many airborne migrants arriving. "I've counted as many as a hundred at a time," he says. "One service that really would be a help, if anyone had the time to organize it, would be an information booth at the airport. We could get volunteers to help with it, and city directories in Spanish could be given out."

Migration a Necessity

How do they get the fare to come? Les explains, "They borrow from relatives to make up the \$78.00 fare on a large chartered plane. Or they come up when crops are sold in the fall. Or they sign up with a railroad here in the

states that pays their fare and signs them up for work."

Migration is an absolute necessity to Puerto Rico which has three and a half million people on its 3,300 square miles, tacking the problem of over-population, poverty and slums. The famous "Operation Bootstrap" which Governor Luis Munoz Marin launched in 1948 has brought some 260 new factories (mostly light industry) to Puerto Rico, with the creation of about 50,000 jobs. This, coupled with farm programs and money sent back home from migrants, has brought an increase in living standards which "tops that recorded anywhere in the world for the decade," according to the Chase National Bank in a 1954 report.

Once here, the Puerto Rican faces prejudice which many mainlanders still harbor against a darker skin or a different language. Judgment of the whole group by the unfortunate actions of a

(Kurt Wahle)



Juan Sosa, his wife Ida, Manue, Raoul, and Maria del Carmen. Manuel and Maria go to St. Clara School where 130 of 300 pupils are Puerto Rican.

Puerto Ricans in Chicago

few Puerto Rican Nationalists like Lolita Lebron adds to this prejudice.

"We Have to Live"

I asked Mr. Sosa if he was in the United States to stay. He assured me in studied English that he was. "Most of us will," he says. "Home is better, but we have to live." He seemed to enjoy talking about his home, telling us particularly about the good weather.

Only recently Mrs. Fernandes, Juan's mother-in-law, came up from Puerto Rico to help his wife with the cooking at the Clubhouse. There are 30 regular boarders, which makes cooking a big job.

Migrants in 34 Dioceses

Over **mandango**, a favorite stew with Puerto Ricans, we talked about the plan which the Chicago Archdiocese is sponsoring to bring the migrants into the main stream of American and Catholic life. I was surprised to learn that there are 34 dioceses in the United States with Puerto Rican migrants. They are concentrated in New York, which has, according to closest estimate, 650,000 migrants. The large share of Chicago's population comes from rural areas.

One Priest—25,000 People

A year ago, Catholic Charities sent six priests and Les Hunt to a conference in San Juan, Puerto Rico. The meeting brought a more realistic understanding of the migrant and his problems. Opportunities for education are few in Puerto Rico. The majority of the migrants have what compares to a fourth or fifth grade education in the United States.

In the rural areas, the number of priests is very small. In Baranquito, for example, Father Mahon explained, there is one priest for 25,000 people. One parish will have as many as 40,000 or 50,000 parishioners. "Something we've learned," Father continued, "is

the fact that the average Puerto Rican from the country is used to having the priest come to him. They've had no experience looking for a parish so we've had to seek them out. Doing that, we find them very friendly and interested."

National Parishes Out

How to handle the religious needs of people, the large share of whom do not speak English, was the most pressing problem of the conference. "There was complete agreement that national parishes must be avoided at all costs." This matter was stressed, said Father Mahon. "We realize what we've already lost in the United States through the national parish."

The Caballeros de San Juan, it is hoped, will fulfil some of the values of the national parish, without the divisiveness it can bring to Catholic life. "Puerto Ricans are naturally joiners," Les Hunt noted. "They are always forming clubs, so we've capitalized on this to start the Caballeros." Three units have already been set up in the areas where the majority of Puerto Ricans live—Hyde Park, the Near North and the Near West Sides.

The South Side Club

The South Side club, which now has the Clubhouse, first set up a center in a loft on Sixty-third Street. Les Hunt did the groundwork job of interesting a few leaders in getting a club started and helped them guide the program. Catholic Charities paid the rent for the first two months. After that the club members took over. "Too many programs have been planned for Puerto Ricans without their help," says Les.

To Help Themselves

The club gives newcomers social activity and a form of "community" in their new home. Almost immediately, they are guided to look at their problems in the new city. They are encouraged to crystallize them, and then to

Jewish Labor Committee Labor's Human Rights Arm

Employment

Dear Mr. Aronin:

Thanks for sending me your pamphlet, **In Convention Assembled**. It is really a very good job and provides us with information we wouldn't otherwise have. . . .

BERT SEIDMAN
American Federation of Labor

As the letter indicates, this recently published pamphlet of the Jewish Labor Committee is in demand. Labor unions, leaders and members are finding it helpful in promoting human rights in the labor movement.

It Tells a Story

The pamphlet tells a story, says Jacob Sieger, chairman of the Jewish Labor Committee of Chicago. It tells how a labor union convention works. It shows its basic community, its international policy and its position on civil rights. It gives a unique analysis of the 1954 convention action of the Illinois State Federation of Labor, based on the Executive Board Report and 130 resolutions submitted by its affiliated bodies. And it includes excerpts of the civil rights resolutions which the convention adopted.

"The convention," it notes, "is a working body which offers every opportunity to each delegate to state his point of view on hundreds of social and labor matters, which have previously been discussed by . . . affiliated bodies."

"The demand on us is not for material help. It is for interest and understanding and for vigilance against exploiters."

do something about them. The action taken, Les points out, may not be the ultimate solution to their trying conditions. The important thing is "to get across the idea that they can help themselves to better the situation."

Housing—Urgent Need

Housing was the problem that the South Side group felt most keenly. Most live in furnished rooms with high rents. Many of the families are large. There is great over-crowding. Buying apartment houses which could rent apartments at \$50.00 to \$80.00 a month, the club decided, would be the best thing that they could do. But they didn't have that kind of money.

About that time, Catholic Charities offered the use of a Rita Club (a former residence for women) on a \$1.00 a year basis.

"That was January," Juan Sosa noted, "we all thought it was too big." Time went on, however, and Juan got an idea. By taking the Rita Club and renting rooms to young men in Chicago without families, he decided, two things could be done. A home and center for young men, who often have only the tavern for recreation, could be started. And money could be saved for an apartment house. "We think we can make \$7,000.00 a year now," says Juan.

North Side Club

The North Side club recently opened a recreation center in a loft on Wells Street. President Tony Diaz, whom we visited in his home, told us that they are starting a credit union.

Cooperative on West Side

The West Side club, Juan Colon told me, plans to start a cooperative. Getting food cheaper, particularly the staples, rice and beans, seemed to be the most practical way that they could help themselves.

Getting acquainted with Juan means an opportunity to find out a good deal about his fellow-country men. Juan has been here six years, and his service to

The breakdown of the Resolutions shows that "every resolution is addressed to a matter of vital social concern. Its benefits will help all citizens and their families."

Of Labor—for Labor

In Convention Assembled is another evidence that the Jewish Labor Committee is, as it states its purpose, "Of Labor, for Labor." Created because its founders knew that the fight against prejudice and discrimination is tied directly to the welfare of all workers, the committee has extended its cooperation and assistance to every bona fide labor union through its twenty years of existence.

As a consultant to labor in civil rights, J.L.C. engages in a varied program of activities—classes, institutes, conferences, conventions. Daily work consists of counselling, program planning, public relations, speaking, film showing and distribution of literature.

Civil Rights in Every Local

Now that labor unions are accustomed to incorporating civil rights throughout their one-week institutes, J.L.C. introduced an additional feature. The lead article in **Steelworkers' Daily** recorded: "EXTRA CURRICULAR ACTIVITY."

"An enjoyable bull session took place last night in the men's residence hall lounge despite the unfavorable weather conditions. . . . A display of civil rights

material and a review of it sparked the discussion. . . .

"General ideas of civil rights and human relations were exchanged, and individual cases were discussed. What can be done from a local, community, and state level to protect individual rights was considered. . . .

"The discussion was so interesting that it was 1:30 A.M. before it ended. It was agreed that every local should set up a civil rights committee in their community."

Based on Mankind's Unity

Human relations work, in the opinion of the J.L.C., is based on the unity of mankind, due process procedures, and democratic social action. The disciplines include adult education, group work, community organization, public relations, publicity, legislation and administration. Two essential procedures are communication and coordination.

Hell or Heaven

A story is told, which in legendary fashion gives some of the motivation for the Jewish Labor Committee's constant concern with all forms of discrimination. "There's an eastern legend of a man who was given a vision of Heaven and a vision of Hell. His vision of Hell showed 10 men sitting around a round table which was bountifully supplied with food from the earth, the sea and the sky. But, all the men were emaciated and starved. The explanation was found in the fact that each one

of the men was tied to his chair with his left hand bound behind him. Their one free arm was tied stiff at the elbow with long ladle spoons where they could obtain the food, but had no bent elbows to provide themselves with it.

"The vision of heaven was, in fact, the same, with the exception that all the 10 men around the bountiful table were happy and well-fed. The explanation was found in the fact that, though the bent elbows denied food to themselves, it was good enough instrumentality for feeding their fellow members."

Human Rights Arm

The committee is known in many union circles as 'labor's human rights arm.' AFL President George Meany said in February, 1955:

"The fight against discrimination, the fight for the freedoms that are supposed to be guaranteed under our Bill of Rights . . . is a never-ending fight, and I want to congratulate the Jewish Labor Committee for the work that it has done to date, and for the work I am sure that it is going to do in the future."

—Aaron Aronin

The pamphlet, "In Convention Assembled" may be ordered from the Jewish Labor Committee of Chicago, 127 North Dearborn Street, Room 1017, Chicago 2, Illinois. Single copies 10 cents, or \$7.50 for 100 copies.

as a minority group in Chicago. Since that time around 17,000 migrants have come, and the number keeps growing. They are needed in the city's economy, yet they face, as the latest immigrant always has, a path rough and rocky.

My small contact with the Puerto Rican community showed encouraging signs. I was hampered in gaining any real understanding of what the average migrant faces, however, because I do not speak Spanish. I was impressed by what the Archdiocese and other groups are doing in trying to ease tension and sufferings. Yet it seems that there is a great deal more that we, as individuals, members of community groups and parishes, can do.

What We Can Do

The demand on us is not for material help. It is for interest and understanding, and for vigilance against exploiters, who are often the first to seek out newcomers. As a government bulletin puts it:

"When you meet Puerto Ricans, remember:

- they might not find it easy to converse fluently in English.
- they might never have lived in a crowded, closed in city.
- they have never in their lives known cold, seen snow or worn an overcoat.
- the strangeness of a big country causes people to seek out the atmosphere of their own community, at first."

"Remember too:

Many Puerto Ricans have to come to United States and successfully integrated themselves into the life of the mainland."

Our cooperation and our Christianity are needed. And with them, a warm, friendly family-loving group will add not only their work, but their talents and their culture to make a better country.

—Betty Schneider

(Kurt Wahle)



William Alvarado talks at the Cabellero's Sunday morning meeting. Meeting follows 10:00 Mass with Spanish sermon at St. Clara Church.

Chicago: *Friendship House* Homecoming for Alumni

DECEMBER 4 was a bitter-cold, gray day in Chicago, but over a hundred people braved the weather and attended "homecoming at their alma mater," as the chairman for the afternoon put it—the thirteenth annual open house of Chicago's Friendship House.

The chairman himself is an alumnus—Russ Barta, head of the new Adult Education Centers of the Archdiocese. Russ chaired an informal discussion on "Chicago Today" with panellists Francis McPeck, head of Chicago's Commission on Human Relations; Archibald T. LeCesne, attorney and community leader; and Anne Foley, national director of FH.

Not a Pretty Picture

The picture drawn by the panellists of the present status of race relations in Chicago was not a pretty one. Justice and love between brothers is still not the prevailing norm. So Friendship House continues to have work to do.

Three Specific Jobs

Open House was a good occasion to acquaint the alumni with FH's specific plans for the coming year. There are three tasks which the Chicago house is undertaking: study days for high school students; work with neighborhood organizations; adult study days.

First of all, study days for students have been held a number of weekends during the past six months, and we want to develop these further.

Close to 100 white high school students have come, in groups of 15 or 20, to spend the day with us, a full day with discussion and prayer and study—plus visiting the home of one of our Negro friends. The comments these visits evoke make us realize anew how sturdy the walls of segregation are here in Chicago.

(We had wondered why one high school girl insisted on photographing the dog at a home we visited. When we had a discussion at Friendship House afterward, we found out why—"I didn't know Negroes had dogs!" she exclaimed.)

Secondly, similar study days are be-

ing planned for adult groups . . . so Negro and white families can know one another personally, overcome misconceptions, understand the deep hurt to human dignity that prejudice is.

Grass Roots Fashion

The third task is to help organize blocks and neighborhoods, in order to build up ideals of justice and unity and neighborliness in a "grass roots" fashion for the common good. Such groups are needed to help prevent future unrest and tension.

Besides program planning, we've given the front room of FH a "new look" . . . with a color scheme worked out from a distance by another alumnus, Frank Leahy, former staffworker who is teaching school in Hawarden, Iowa. Book shelves are a striking black and white, and new printed cotton curtains gracing the front window combine

these colors with the wall colors of dusty rose and gray.

The Big Push

Scrubbing and fixing up occupied a good deal of time and energy the last days before open house. We were making progress—and arrived Saturday morning braced for the final "big push."

It was well we had braced ourselves! We found one of the big front windows broken—and inside the house two phones (coin-boxes) ripped off the walls. Luckily we were able to find a glazier to replace the glass, and meanwhile the work on displays and other arrangements went ahead so that by midnight Saturday, all was in order.

Our Thanks to Volunteers

As always with work at Friendship House, the staff is indebted to many volunteers who spent long evenings, after long working days, helping us. One long-time friend of FH, Mary Herzog of St. Paul, Minnesota, took a week's vacation and scrubbed and dusted and tacked and pasted—besides making friends with neighbors and storekeepers and visitors at a rate that had us full-time workers breathless. Mary is national program chairman of the Urban League Guild, so her work for human understanding is a year 'round and a responsible one.

—Mary Dolan

Mary Dolan is director of the Chicago Friendship House.

We need for our files any copies of the March 1955 issue of the **Catholic Interracialist** that our readers can send us.

Director Mary Dolan and editor Mary Lou Hennessy plan Open House.

(Charles Porter)



F.H. Trains New Workers

ED FROM IOWA, Jean from Texas, Maureen from California, Dick from Chicago, and Kay and Floyd from Montana became staff workers at Friendship House in October. In November they came to Chicago for a month's training, the traditional Friendship House I.C. (Information Center).

This training is to give them a framework, a direction that will strengthen their dedication as staff workers. It will enable them to be effective apostles for the unity of all peoples.

The first plank in the framework was to realize that there is one basic vocation, the vocation to be a Christian. The lay apostolate in any form is expressing this vocation.

Group Dynamics

Each day we spent from one to three hours studying. Then one of the group would lead a discussion on the material studied. We analyzed the discussion (after it was over) as to the technique of the discussion leader.

Then the group—were they willing to really listen to each other? Did everyone contribute? Did they express themselves clearly?

We found that in the beginning we were badly adapted to thinking through something as a group. Everyone just wanted to press his own idea, especially the leader. And some had a real distaste for the discussion. But by the end of the training period, we were all contributing and all enjoying a fruitful exchange of thought.

Liturgical Piety

Sung Mass at 7:00 at our parish church, St. Elizabeth's, started each day; and one of our first discussions was on liturgical piety. We studied the address of Cardinal Gracias of Bombay to the World Congress of the Lay Apostolate in which he said that "the obligation of being an apostle stems also, and forcibly, from the doctrine of the Mystical Body of Christ, according to

which the Church is a prolongation of Christ-life."

We went on to see in the encyclical, **Mediator Dei**, that "very truly, the sacraments and the sacrifice of the altar, being Christ's own actions, must be held to be capable in themselves of conveying and dispensing grace from the divine Head to the members of the Mystical Body. . . ."

"Now," said Dick, "I can understand all this fuss about the liturgy."

Prayer and Meditation

Fr. Roger Coughlin and Fr. Walter Imborski came one afternoon to discuss prayer and meditation. They stressed that individual, private prayer is essential, that without it we will not be vital.

Each of us did research on some phase of the racial situation in the U.S. Jean, who has a masters degree in sociology, gave us an analysis of how our racial patterns are actually a caste system.

Can we, any of us, do anything to change social evils? We learned that we not only can but must.

As Cardinal Suhard of Paris said, ". . . the Christian has not only the right, but the duty of finishing the creation, and of working for the city here below . . . so, your present mission entails a study and a profound reform of structures in every field."

Social Justice—an Obligation

Kay pointed out that racial injustice is a part of every institution in our American society so that under the obligations of social justice there is a vast work to be done.

FH operates basically toward changing men's hearts and minds and then working together in groups to change institutions.

This will be the work of the new staffworkers. This they will try to do with God's grace.

—Anne Foley

Anne Foley is the national director of FH.

Washington, D. C.: *Organizations* A Clubroom for Butch

JUST A BLOCK AWAY from St. Peter Claver Center is the model police boys' club of Washington. It's a modern, expensive building, with wonderful recreational facilities. It never seems to be crowded. But Willie, Charles, McKeither, Leon, Butch and most of the other boys who come to the Center can never get in—the club is for white boys only.

Most of our little friends must go to the colored boys' club. This is a much poorer building a block from the white club. Sometimes it's overcrowded to the point of violating fire prevention codes.

A Year's Work

For a year now, we've worked for integration of the Metropolitan Police Boys' Club of Washington, D.C.

Interview Board Members

Recently two of us accompanied Al Mindlin of the American Veterans Committee to interview a member of the District school board. We talked about the inappropriateness of the all-white club using the facilities of an integrated school. Soon after, the school board passed a resolution to deprive the club of the use of the school by a vote of four to three. As of December 30, the club no longer has the right to the facilities of any district school.

We feel the interview may well have been the deciding factor in this most recent pressure on the police boys' club to integrate. Before long Willie, Butch, and the rest may be able to enjoy the facilities of the model police boys' club.

"Last Hired—First Fired"

Another situation we're concerned with here is the effect of employment discrimination on the health of the community. "The Negro—last hired and first fired" sums up succinctly part of the problem.

For large numbers of Negroes it is a near impossibility to get employment which both fulfills their capabilities and carries a living wage for themselves and families. For example, Ted Davis, a good friend of ours, is an intelligent family man who had been pursuing a college degree at night school. He is presently employed as a pin setter in a bowling alley. Many men in our neighborhood work long and hard for a wage far below what a white man would get for comparable work.

Committee on Employment Formed

The Center brought together members of various community organizations. This group will try to bring about more democratic employment practices.

The Committee on Employment has been active now for about three months. After a long review of the problem, the committee will next decide upon a specific area in which to concentrate. A likely possibility is discrimination in the district government. The district government has the stated policy of outlawing employment discrimination both in the district government itself and in firms with which it holds contracts. However, there is apparently a total absence of the machinery necessary to put this policy into effect.

Prayers Requested

Whatever action the committee takes, we feel that its very existence will help bring about the community preparation necessary to make fair employment practices a reality. For the realization of this goal, we ask the prayers of all our friends. May we all see the day when a family man with college training setting up pins in a bowling alley will be a thing of the unenlightened, unChristian past.

James Guinan

James Guinan is director of St. Peter Claver Center.

Book Reviews

Life of Christ



(Richmond Barthe)

Sermon on the Mount

THE LORD by Romano Guardini. Henry Regnery Company, Chicago, 1954. 535 pp. \$6.50.

"TO OBEY, as well as possible, the Lord's command to proclaim him, his message and works," is given by Romano Guardini as the sole purpose of his book, *The Lord*. And the effectiveness of his book points out the wisdom of the Lord's command.

Recommended for Non-Catholics

For He is proclaimed. We are brought beyond religiosity. Truth is revealed. There are no tricks, no pious prostitution of the mind. Our intellect is pleased, as only truth can please it.

(For this reason it is an excellent book for non-Catholics.) Then we begin to understand His message and words—Christian spirituality and the Church.

To read it is to meditate. And the meditation is deep and wide, seeing the life of Christ as part of the "mystery of God." Incidents are illuminated, made clear in facts and details yet always bringing us to a reflection of the whole.

We are reading scripture from Christ's point of view, and we understand as never before. With the Spirit we plumb the depths of each utterance, each episode and our hearts start "burning within us."

"Dust of Usage"

In his preface Msgr. Guardini says, "If . . . current history were to succeed in re-establishing contact with eternal history, then something new indeed, uncontaminated and free from the dust of usage would appear."

The truth of this becomes apparent as reading *The Lord* we are immersed in the reality of eternal history and begin to see our own life and all history in that framework. "The dust of usage" starts rubbing off.

Fresh, New, Dynamic

Freshness, newness, dynamism—all are there. But they do not come from superficial techniques or style (though the style is smooth and graceful) but from spiritual insights, penetrating, lasting. A first slow, meditative reading only scratches the surface.

—Anne Foley

Readers Write

Dear Editor: Just received the December issue of *COMMUNITY* and I just must express my deep appreciation to you and to your staff for the magnificent job. It really is excellent, and Forest Neighborhood is most grateful, and I might add, proud.

A number of our Board members and staff have expressed an interest in securing copies of this issue. Would you be kind enough to send us 25 copies and bill Forest Neighborhood House for same.

ELIZABETH V. MURRELL
Executive Director
Forest Neighborhood House
New York City

Dear Editor: I have read the December issue of your organ, *COMMUNITY*, which I found most enlightening. The extensive information and articles contained in this paper are of particular interest to our Commission and other local agencies. It is certain that they, too, will find *COMMUNITY* a great contribution to the field of human relations.

I should like to order 50 copies for the Commission and other interested groups.

WALTER D. CHAMBERS
Assistant Director
Mayor's Comm. on Group Relations
Newark, New Jersey

Dear Editor: Could you please send me about 20 copies of the November issue of *COMMUNITY* with the excellent article, "Do Negroes Run Down Property Values?" The Human Relations Committee of the Wilshire Community Coordinating Council, of which I am a member, is having a discussion series in February. One of them is to be devoted to housing and employment of minority groups in the Wilshire area. I would like to have the copies there for people to take if they want to.

Thank you, and God bless you for the wonderful work you are doing.

MRS. M. V. PEW
Los Angeles, California

Dear Editor: As a Dutch Cistercian monk who is concerned for the elimination of the "color line" I should like to thank you for your subscription on a free basis of *COMMUNITY*.

The conviction grows upon me that I have now a right and sufficient view of your generous work for interracial justice, so rich in disillusionments.

I will continue my prayers for changing hearts so that they will love their brothers, black and white, yellow and red. Only the grace of God can do that. May God bless you and strengthen you by His graces in your often difficult sphere of activity for more truth and love, for diminution of injustice resulting from prejudice and discrimination.

FR. M. WILLIBRORD, O.C.S.O.
Cistercian Abbey
Tegelen, Holland

Dear Editor: I have been meaning to tell you that I really like the new *COMMUNITY*. It is an excellent job of which you and the rest of the staff may be justly proud.

DAVID J. McNAMARA
Department of Civil Rights
Commission on Human Relations
Chicago, Illinois

Meaning of Catholicity

ASPECTS OF THE CHURCH by Yves de Montcheuil, S.J. Fides Publisher, Chicago, 1955. 197 pp. \$3.75.

"I WANT TO HELP YOU understand the place that the Church should have in your lives." With these words Father de Montcheuil opens a series of conferences which have lost nothing of their applicability in the decade since they were first delivered. Although it is not clear from the book what was the occasion for the talks, it is known that the author, just before his death at the hands of the Gestapo in 1944, was engaged in a vigorous intellectual apostolate among students of Paris.

French Intellectual Apostolate

It was not until 1946 or 1947 that we in the United States began to hear about the movement in which Father de Montcheuil was a leader. We have the editors of Fides Publishers to thank for much of the literature of that movement now available.

Nevertheless not everyone who will pick up the present book will have read of the milieu in which its thought was developed, nor the texts on which it is largely based. Few readers will be satisfied with what appears undocumented on the book jacket. Hence an introduction by someone competent in the history of French Catholicism of the 1940's would have enhanced the book considerably.

Unedited by Author

How the manuscript came into being can only be guessed at. One suspects it to have been from a transcription of the lectures as delivered, rather than from the desk of the author himself; or by the editors of *Les Editions du Cerf*, who published the French text in 1951. This supposition would account for certain circumstantial references, and for the few spots where the meaning is vague. On the whole, the translator Albert J. La Mothe, Jr., has done a very good job.

Similar to Growth or Decline

The book treats of the profound meaning of the Church in the everyday lives of its members. Those who have read Suhard's *Growth or Decline* will recognize the ideas most emphasized as stemming from the same general source. But here the treatment is more methodical, the thoughts more fully developed.

A Book for Formation

It is not a complete treatise on the Church, nor is it to be considered a book of apologetics, except in the most general sense of the word. Rather it is just what the title suggests, directed towards the formation of those who would defend Holy Mother Church by living in a way to realize her divinely established objectives.

Meaning of "Catholicity"

To try to compress the points developed in the book would be to run the

risk of being inaccurate in matters where the author is at great pains to be precise. It should be emphasized, however, that Father de Montcheuil does not turn away from questions like the necessity of the Church, the meaning of "catholicity," the question of sanctified souls who are not visibly members of the Church, our attitudes towards members of other confessions.

For Discussion Groups

These and other questions are faced and answered generally to complete satisfaction. The chapter on the Church, the Body of Christ, is, unhappily, the least forceful in its argumentation, yet contains much to recommend itself to the reader.

The book seems well suited for use by informal discussion groups. Readers of *COMMUNITY* may find it helpful in integrating much that they have read elsewhere.

—Robert H. McDonald

Mr. McDonald was formerly on the editorial staff of a Catholic publishing house. He lives and works in New York City.

Book Review "B" Jots it Down



Catherine
de Hueck
Doherty,
called "B" by
her fellow
workers.

Dear Betty,

You asked me for a basic list of books for the apostolate. Here it is, and very definitely this is meant for the average reader:

Many Are One

Rev. Leo Trese

The Gift of Oneself

Rev. Joseph C. Schryvers

Vocation to Love

Dorothy Dohen

God in Our Daily Life

Hilda Graef

The Soul of the Apostolate

Dom. J. B. Chautard

Living the Mass

Rev. Francois Desplanques

Fishers of Men

Maxence van der Meersch

Radiating Christ

Rev. Raoul Plus, S.J.

The Way

Joseph M. Escriva

Abandonment of Divine Providence

Rev. Jeanne de Caussade, S.J.

Affectionately in Mary,

Catherine Doherty

(Catherine de Hueck Doherty is the founder of the Friendship House movement. She recently celebrated her "silver jubilee" in the lay apostolate.)

We would like to add to her list *Where Love Is, God Is* by Catherine Doherty.

Dear Editor: The reason for delay in renewing my subscription is that we have been moving here from Dayton, Ohio, and buying a house here after renting for three months. At any rate, \$1.00 for my subscription is enclosed.

I also want you to know that I liked the change in format a few months ago very much.

Integration is a subject close to my heart, and I never pass up a chance to toss my two cents worth in during a conversation. I would like to "do something" rather than just talk, and might still be able to help with something here.

While living in Dayton I was able to do little more than talk. About all I accomplished, probably, was making some friends who were neutral on the subject feel more positive and making some "anti-Negro" people realize that discrimination is wrong and that integration is coming.

Actually, I feel great strides have been made in changing the attitude of white people in the last 15 years. It's easy for me to recall my personal shift in thinking from "anti" to "it's right, but I don't like it," to my present attitude of wanting, talking, and trying to dissolve prejudices and help others see the light.

WILBERT QUICK
Huntington, West Virginia

Negro in a White World

Social Life

"Part of my problem was to meet the white girls at college exactly as if I were one of them."

BY CLEMENTINE VINES

The author is a senior at the College of St. Benedict, St. Joseph, Minnesota.

IT IS NOT EASY TO BE A NEGRO living in a white world. But the tension can be greatly reduced by the Negro himself provided he develops a helpful mental attitude. I, who am a Negro, discovered this for myself, even when I was very young.

Deep Down—a Sense of Inferiority

When people have long suffered a condition of slavery, it is not easy for them to realize (I use the word "realize" advisedly) that what the Church teaches is true—that they are children of God in just as full a sense as are their white brothers and sisters, that the color of their skin does not really matter. These truths they learn and say they believe. But deep down inside, most Negroes have a sense of inferiority.

Social Pressure Stronger Than Faith

The effects of this sense of inferiority is manifested in many ways. Especially is it true that the Negro, feeling less worthy than the whites, will not feel free to move among whites exactly as one of them. Social pressures can be stronger than a proper Catholic faith in the real values. And as soon as a person goes about feeling not quite sure of himself as a person, it makes it hard for those with whom he deals to treat him as one.

A Child of God

I grew up with my aunt who had thoroughly realized that a Negro must first of all take himself for granted as a child of God and as a human being exactly like any other. My aunt worked as an elevator operator in a building where all the people were white.

Because she had no one with whom to leave me, I was daily brought to work with her. But out of the kindness of their hearts, the people at the building made a play-pen for me. And I suppose because I was only four years old, they lavished a great deal of attention upon me. Naturally I began to take myself for granted.

Training in Equality

Hence when I attended a Catholic high school, St. Elizabeth's in Chicago, a school for Negroes only, in which the nuns who taught us did everything in their power to convince us of our value as human beings, I found that my heart

had been prepared by living with my aunt and with white people to accept the emphasis they were trying to make so impressive.

Scholarship to St. Benedict's

Then came the moment when I was summoned by the national director of Friendship House, Miss Betty Schneider, and alumna of the College of St. Benedict. Miss Schneider told me that I had been selected for a scholarship to St. Benedict's, an all-white college.

"Are You Afraid to Go?"

She spoke in glowing terms of the spirit of St. Benedict's which was so

lem was to meet the white girls at college exactly as if I were one of them and to help as much as I could by not being self-conscious about the color of my skin.

College Gives Warm Reception

I was received warmly at St. Benedict's and found that the spirit of the place was all that Betty Schneider had said it was. But I found also that there are many little things, even when one is surrounded by the most positive good will, that can create problems for the Negro girl.

The word "nigger" for instance. It

Clementine

Vines

crowned

campus

queen

at St.

Benedict's.



deeply Christian that it received Negroes and girls of other races. Only a few of them, she admitted, had been received—perhaps two or three among 300 white girls. Then looking me straight in the eye, she asked: "Are you afraid to go?"

"Oh, no," I assured her. The full force of my long training at St. Elizabeth's seemed to mount in my heart to tremendous proportions.

I was sharply conscious that if I carried no chip on my shoulder there would be none for anyone to knock off. I also knew that part of my own prob-

would be hard to explain to any white person the peculiar poison in that word to a Negro.

Shortly after I arrived at St. Benedict's we were practicing for a pageant. All of us freshmen sat out on the campus on the steps of the bleachers learning to move up to receive the torches.

The Old Rhyme—

"Eenie, Meenie, Meinie, Mo."

I was paying the closest attention to the voice of the sister in charge when right behind me a girl was counting out something according to the old rhyme:

"Eenie, meenie, meinie, mo,
Catch the nigger by the toe. . ."
The nigger! Pain and anger boiled in my heart. I sat very still.

No Harm Meant

It took me some moments to figure out that this girl was not saying these words to hurt me, that she was probably completely unconscious that I was sitting in front of her, that she absolutely meant no harm. Taking hold of this fact with all my might, I was able to renew my faith in myself and to go on as if nothing had happened.

Why Do They Have to Say It?

But the word "nigger" does crop up over and over again. "The last girl out is a nigger baby." Why do they have to say it? The girls who get cheap tickets for the show sit in the 'nigger heaven.' Why do they call it that?

I don't know why they have to, but I know that they mean no harm. And if I keep on remembering this and ventilating the pain in my heart until it does not ache any more, I can go on being just myself with them—thus making it easier for them to accept me.

Superficial Acceptance

But occasionally I am aware that the acceptance is not really deep. There is the girl who asked me whether or not I would date a white "Johnnie" (student of St. John's University nearby) if he asked me to go to a dance with him. And would I keep dating him if he asked me?

I said that if I liked being with him I certainly would. But, she persisted, would I really? I could see what she meant. I could see what the implications were.

A Conscious Struggle

At times like this there is a strong temptation to withdraw into oneself, to set up barriers which, if one indulged in them, would make a strong block to further friendly intercourse. I fight consciously every day of my life to keep these barriers down.

I appreciate the long struggle upward our black brethren have made. And I also appreciate the struggle the whites have made to accept us. I know that only by being casual and friendly and by absolutely believing in myself can I help along the good work.

Whole Answer—the Mystical Body

The Church has, of course, the whole answer in the beautiful doctrine of the Mystical Body of Christ. To believe that doctrine is one thing: to live it is another—even for the Negro.

(Reprinted through the courtesy of St. Benedict's Quarterly.)

THANK YOU

To all our readers who responded so generously to our letter of November 5. So far we have received 282 new subscriptions and \$378.00 for complimentary subscriptions.

Community

Friendship House Monthly Paper

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Schools Integrate Slowly

Civil Rights

PROGRESS in school desegregation went forward on several fronts this last month.

In Texas, the state Supreme Court ruled that school-finance laws intended to perpetuate school segregation are unconstitutional. These laws had previously forbidden state school money payments to school districts which were integrated.

The court also ruled unconstitutional all state constitutional provision and laws requiring segregation. This action also dealt a blow to the segregationist Texas Citizens Council, which had originally attempted to secure a court injunction forbidding state payments to integrated schools.

Similarly, the Florida Supreme Court ruled that segregation in the state's public schools is not constitutional. It gave school officials several months in which to prepare for the mixed enrollment of whites and Negroes.

One of the big stumbling blocks in achieving integration is the difficulty of agreeing on what constitutes reasonable progress, within the scope of the Supreme Court's order that this must be a condition for any gradual plan for integration. One attempt at solution was worked out in Tennessee last month with the acceptance in a federal court of the state's plan for gradual integration in state colleges. Under the plan, Negro students would be admitted on the graduate level immediately. Integration would then step down one class a year, with classes being opened to freshmen in five years.

In his decision, Federal Judge M. S. Boyd said the plan "is certainly a reasonable good-faith start to the Supreme Court mandate . . . (and is) 'a feasible, adequate, and sound solution.' Although Negro attorneys protested that the plan was insufficient, we consider it at least a step in the right direction.

COMMUNITY